should be further accentuated. "Was St Paul a barbarian? Did he commit outrage on science when he burned the books of the hierophants? No; he consumed the winding-sheets that death might be forgotten" (*La Clef des Grands Mystères*, p. 79). Therefore, fanaticism, persecution, and incendiarism do not constitute barbarism, and the works of the hierophants, the works of "thrice-great" Hermes, are the pestiferous cerements of the sepulchre! And this is from a writer who tells us that "the supreme and absolute science is magic"!

Christianity and Neoplatonism.

On p. 65 of the *Dogme*, the author speaks of positive Christianity at length triumphing over the sublime dreams and gigantic aspirations of the Alexandrian school, and daring publicly to fulminate its anathemas against this philosophy."

The *Histoire*, while acknowledging that the school of Plato diffused a great light in Alexandria, says that "Christianity, after three centuries of struggle, had assimilated all that was true and durable in the doctrines of antiquity" (p. 223). What is noticeable here is the complete change of attitude; instead of the audacity of fledgling faith we have the lawful appropriation of hardly-won spoils.

Biblical Miracles.

"Let us start by declaring that we believe in all miracles, because we are convinced and certain, even by our own experience, of their complete possibility. *There are some which we do not attempt to explain, but which we consider to be none the less explicable.* From the greater to the lesser, from the lesser to the greater, the consequences are identically connected and the proportions progressively rigorous" (*Rituel*, p. 33). That the Biblical miracles are referred to in the passage I have italicised is, of course, evident, but Éliphas Lévi does subsequently explain them. "When Moses struck the rock, he did not create a source of water; he revealed it to the people, occult science having previously made

"Be far from us the notion of attributing to magic the miracles of this man (Moses), inspired by God" (*Histoire*, p. 83). Here the contradiction is complete and irretrievable; but even were there no contradiction, what are we to think of a writer who, on p. 327 of the *Rituel de la Haute Magie*, informs us that by the use of the treatise of Trithemius—*De Septem Secundeis* — one may easily surpass the prevision of Isaiah or Jeremiah, yet would see the intervention of Deity to assist in the production of parasitic insects? Little, however, is the dependence to be placed on what is said in either case, for in his very next book—*La Clef des Grands Mystères*, p. 214—we find the author attributing the same Mosaic pro-

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